بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

A TREATISE IN DEFENCE OF

SAYYIDUNĀ ABŪ BAKR AL-ṢIDDĪQ

رَضِيَ اللهُ عَنْهُ

AND

SAYYIDUNĀ ʻUMAR AL-FĀRŪQ

رَضِيَ اللهُ عَنْهُ

A Response, in the Ahl al-Sunnah wa'l-Jamāʻah Tradition, to the Objections Raised Against the Two Shaykhs

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Preface

All praise belongs to Allah, Lord of the worlds, and blessings and peace be upon our master Muhammad, upon his pure family, and upon all of his noble Companions. This treatise is composed by the undersigned, a servant devoted to the love of the Prophet's household (Ahl al-Bayt) and his Companions (Ṣaḥābah) together, holding firmly to the position of Ahl al-Sunnah wa'l-Jamāʿah: that love for the Prophet's family and love for his Companions are not rivals but companions, two branches springing from a single root — devotion to the Messenger of Allah, peace and blessings be upon him.

It has become common in certain circles to disparage the first two caliphs of Islam, Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ʿUmar al-Fārūq, may Allah be pleased with them both, and to suggest that Sayyidunā ʿAlī, may Allah ennoble his countenance, held resentment or grievance toward them. This treatise sets out, from the earliest and most authoritative sources of Islamic history and hadith — including narrations that even Shīʿī scholars themselves have recorded and transmitted — to show that this claim cannot stand. What emerges instead is a portrait of profound mutual love, respect, and cooperation between these towering figures of early Islam.

Chapter One: The Rank of Sayyidunā Abū Bakr al-Ṣiddīq

Those who accompanied the Prophet, peace and blessings be upon him, even briefly, while holding true faith, and who passed from this world in that same faith, are honoured with the title of Ṣaḥābah. All of them were people of piety and integrity, and Allah Himself testified to His pleasure with them. Yet among this vast and blessed company, a small number were singled out for distinctions granted to no one else. Foremost among these was Sayyidunā Abū Bakr, of whom Sayyidunā ʿAlī himself was asked by his own son, Muḥammad ibn al-Ḥanafiyyah, who was the best of the Ummah after the Messenger of Allah. Sayyidunā ʿAlī answered without hesitation: Abū Bakr al-Ṣiddīq. This report is preserved in Ṣaḥīḥ al-Bukhārī.

Distinctions Unique to Him

- Allah Himself describes him in the Qur'an as the Prophet's companion and as "the second of the two," during the migration to Madinah — a description given to no other person (Sūrah al-Tawbah, 9:40).
- The very title al-Ṣiddīq ("the truthful, the trusting witness") was conferred upon him by Allah, and no one else has ever borne this title as his given epithet.
- He alone accompanied the Prophet on the migration from Makkah, and he alone shared the cave of Thawr with him.
- In his final illness, the Prophet ordered that every door opening onto the Prophet's Mosque be closed except that of Abū Bakr — recorded in Ṣaḥīḥ al-Bukhārī.
- The Prophet informed him that he would be the very first of this Ummah to enter Paradise, as related in Sunan Abī Dāwūd.
- The Prophet described him as the person whose companionship and wealth had benefited him more than anyone else's, adding that had he been permitted to take an intimate friend (khalīl) from his Ummah, it would have been Abū Bakr — a narration found in Ṣaḥīḥ al-Bukhārī.
- The Prophet told him directly that he would be his companion at the Pond of Kawthar, just as he had been his companion in the cave, as reported in al-Tirmidhī.

Sayyidunā Abū Bakr passed from this world on the night of Monday into Tuesday, 22 Jumādā al-Ākhirah, 13 AH, in Madīnah, at the age of sixty-three, and Sayyidunā ‘Umar led his funeral prayer. May Allah's mercy be upon him, and may He forgive us for his sake, āmīn.

Chapter Two: The Rank of Sayyidunā ‘Umar al-Fārūq

Sayyidunā ‘Umar's virtues are likewise beyond enumeration. It is related that Sayyidunā Jibrīl, upon him be peace, was once in the Prophet's presence when ‘Umar was mentioned, and the Prophet asked him to describe ‘Umar's standing before Allah. Jibrīl replied that he could not exhaust the virtues of ‘Umar even if he sat there for as long as Prophet Nūḥ dwelt among his people — a narration cited in the classical biographical literature on ‘Umar's caliphate.

The Conquest of Jerusalem

Jerusalem was first brought under Muslim rule during ‘Umar's caliphate. When the besieging Muslim army under Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ could not secure the city after months of siege, a priest atop the walls declared that only one man, described in their scriptures, could conquer the city — a follower of Muḥammad, named ‘Umar ibn al-Khaṭṭāb and called al-Fārūq, firm in religion and unafraid of any blame in matters concerning Allah. When ‘Umar personally arrived, the priest recognised him instantly from these descriptions, and the city surrendered without further bloodshed. This account is recorded in Futūḥ al-Shām.

A Ruler of Utmost Simplicity

Despite governing a vast empire, ‘Umar lived as an ascetic. He crossed rivers on foot beside his own camel rather than be carried with pomp, ate only coarse bread, wore garments patched a dozen times or more, walked barefoot to the ‘Eid prayer, and drew only the barest subsistence from the public treasury for himself and his family — details preserved in Tabaqāt Ibn Sa‘d, Tārīkh Ibn ‘Asākir, and al-Mustadrak. He would say that ruin awaits whoever lets his appetite lead him toward the Fire.

He was martyred on Wednesday, 26 Dhū al-Ḥijjah, and laid to rest beside the Prophet and Abū Bakr on Sunday, 1 Muḥarram, 24 AH, after a caliphate of some ten years. May Allah's mercy be upon him, and may He forgive us for his sake, āmīn.

Chapter Three: Sayyidunā ‘Alī's Own Testimony — the Decisive Rebuttal

If any single body of evidence settles the matter of whether Sayyidunā ‘Alī harboured resentment toward Abū Bakr and ‘Umar, it is ‘Alī's own words, preserved not only in Sunni sources but corroborated in works relied upon by Shī‘ī scholars themselves, including commentaries on Nahj al-Balāghah.

On the Character of the Two Shaykhs

Tabaqāt Ibn Sa‘d records that ‘Alī, speaking from the pulpit, described Abū Bakr as tender-hearted and ever turning back to Allah, and described ‘Umar as one who had been sincere toward Allah, so Allah in turn dealt graciously with him. In the same source, when asked directly about the pair, ‘Alī called

them rightly guided leaders who reformed the nation, succeeded in their affairs, and left this world having endured hunger and hardship for its sake.

On Their Standing Before Allah

Musnad Aḥmad preserves ʻAlī's statement that every prophet before was granted seven outstanding companions, while the Messenger of Allah was granted many more from his own Ummah, among whom he named Abū Bakr and ʻUmar. Ibn al-Athīr records, through a sound chain in Usd al-Ghābah, that ʻAlī described Abū Bakr and ʻUmar as a standing proof against every ruler who would come after them until the Day of Judgement, saying that the two had gone so far ahead in virtue, and set so high a standard, that no one after them could ever fully attain it.

Al-Suyūṭī records in Tārīkh al-Khulafā' — a narration also cited by Shīʻī exegetes in their own commentaries — that ʻAlī, commenting on the Qur'anic description of one who brought the truth and one who affirmed it, identified the Prophet as the one who brought the truth and Abū Bakr as the one who affirmed it. ʻAlī al-Muttaqī al-Hindī records in Kanz al-ʻUmmāl that ʻAlī, when asked about the two, said they would be among the fortunate company presented before Allah alongside the Prophet on the Day of Judgement, a rank that Mūsā, upon him be peace, had once asked for his own people but which Allah reserved for the Ummah of Muḥammad.

The Foremost to Enter Paradise

It is further reported, through the narrator ʻAbd Khayr — ʻAlī's own standard-bearer — that ʻAlī declared that the first of this Ummah to enter Paradise would be Abū Bakr and ʻUmar. When someone asked whether they would enter even before ʻAlī himself, he swore that by the One who created Paradise and fashioned the soul, they would indeed precede him.

The Letter to Muʻāwiyah

Perhaps the clearest testimony of all is found in a letter ʻAlī wrote to Sayyidunā Muʻāwiyah, preserved in commentaries on Nahj al-Balāghah relied upon by Shīʻī scholars themselves. In it, ʻAlī affirms that the most virtuous and most sincere to Allah and His Messenger were the Prophet's own successor, al-Ṣiddīq, and his successor after him, al-Fārūq. ʻAlī swears by his own life that their rank in Islam was immense and that their loss was

a grievous wound to the entire religion, and he supplicates that Allah shower mercy upon them and reward them for all the good they accomplished.

Taken together, these reports — many of them preserved in, or corroborated by, the very literature relied upon by those who raise objections against the two Shaykhs — leave no room for the claim that ‘Alī regarded Abū Bakr and ‘Umar with anything but reverence, gratitude, and brotherly love. What is found instead is a picture of unity among the foremost companions of the Messenger of Allah: men who buried their own hardships to serve the same faith, who prayed for one another's forgiveness, and who will, by ‘Alī's own oath, stand together in the highest company on the Day of Judgement.

Conclusion

The path of Ahl al-Sunnah wa'l-Jamā‘ah is a path of love without division: love for the Ahl al-Bayt of the Prophet, and love for his noble Companions, held together in one heart. Abū Bakr and ‘Umar were not adversaries of ‘Alī; they were his companions in faith, his brothers in struggle, and — by his own testimony — his forerunners into the mercy of Allah. May Allah be pleased with all of the noble Companions, and may He gather the believers upon their love in this world and in the next.

A Concluding Du‘ā'

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ دُعَاءً جَامِعًا شَامِلًا لِكُلِّ خَيْرٍ، مِنَ الْمَغْفِرَةِ وَالْعَفْوِ وَالْمَحَبَّةِ لِعَبْدِكَ كَلِنْغَالان حُسِين كَلوانج، وَلِأُصُولِهِ وَفُرُوعِهِ، وَأَسْلَافِهِ وَأَحْفَادِهِ، وَأَحِبَّائِهِ أَجْمَعِينَ

بِحَقِّ أَصْحَابِ رَسُولِكَ وَأَزْوَاجِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

بِحَقِّ سَيِّدِنَا أَبِي بَكْرٍ، وَبِحَقِّ سَيِّدِنَا عُمَرَ، وَبِحَقِّ سَيِّدِنَا عُثْمَانَ، وَبِحَقِّ سَيِّدِنَا عَلِيٍّ

وَبِحَقِّ سَيِّدَتِنَا عَائِشَةَ، وَبِحَقِّ سَيِّدِنَا مُعَاوِيَةَ، رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ، آمِينَ

O Allah, we ask You for an all-encompassing du‘ā', gathering within it every good — forgiveness, pardon, and love — for Your servant Calingalan Hussin Caluang, and for his roots and his branches, his forebears and his descendants, and all of his loved ones, by the right of the Companions of

Your Messenger and the wives of Your Messenger, peace and blessings be upon him: by the right of our master Abū Bakr, and by the right of our master ʻUmar, and by the right of our master ʻUthmān, and by the right of our master ʻAlī, and by the right of our lady ʻĀ'ishah, and by the right of our master Muʻāwiyah — may Allah be pleased with them all. Āmīn.

A Ṣalawāt Upon the Prophet, His Household, and These Noble Figures

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

وَارْضَ اللّٰهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْأَرْبَعَةِ:

سَيِّدِنَا أَبِي بَكْرٍ الصِّدِّيقِ، وَسَيِّدِنَا عُمَرَ الْفَارُوقِ، وَسَيِّدِنَا عُثْمَانَ ذِي النُّورَيْنِ، وَسَيِّدِنَا عَلِيٍّ الْمُرْتَضَى

وَارْضَ اللّٰهُمَّ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ أَزْوَاجِ نَبِيِّكَ الْمُطَهَّرَاتِ أَجْمَعِينَ

خَدِيجَةَ وَسَوْدَةَ وَعَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ وَأُمِّ سَلَمَةَ وَجُوَيْرِيَةَ وَزَيْنَبَ بِنْتِ جَحْشٍ وَأُمِّ حَبِيبَةَ وَصَفِيَّةَ وَمَيْمُونَةَ

وَارْضَ اللّٰهُمَّ عَنْ سَيِّدِنَا مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ كَاتِبِ وَحْيِكَ

وَعَنِ الصَّحَابَةِ أَجْمَعِينَ، وَعَنَّا مَعَهُمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah, send blessings upon our master Muḥammad, and upon his family and all of his Companions. O Allah, be pleased with the four Rightly-Guided Caliphs: our master Abū Bakr al-Ṣiddīq, our master ʻUmar al-Fārūq, our master ʻUthmān Dhū al-Nūrayn, and our master ʻAlī al-Murtaḍā. And be pleased, O Allah, with the Mothers of the Believers, the pure wives of Your Prophet, every one of them: Khadījah, Sawdah, ʻĀ'ishah, Ḥafṣah, Zaynab, Umm Salamah, Juwayriyyah, Zaynab bint Jaḥsh, Umm Ḥabībah, Ṣafiyyah, and Maymūnah. And be pleased, O Allah, with our master Muʻāwiyah ibn Abī Sufyān, the scribe of Your revelation. And be pleased with all of the Companions, and with us together with them, by Your mercy, O Most Merciful of the merciful.

آمِيْن بِجَاهِ النَّبِيِّ ا لَامِين صَلَّى اللّٰهُ عَلَ ٰيهِ وَاٰلِهٖ وَسَلَّم